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Our July Issue

"Variety" seems to be the word to describe this July issue of the HERALD.

In the first article we introduce a medical missionary whose field is China; in the second, the author of "America," as an ardent World Christian; in the third, a Pentecost in India; and in the fourth, a call from one who has to bear much of the burden of making both ends meet in this business.

The fifth article brings forth another Jubilee, and there have been many in recent years; while the eighth records another merger, bless the name! There is also a chapter on the summer camps and conferences which every leader, would-be or otherwise, should attend.

The death of a retired secretary of the Woman's Board, and that of a young missionary; the retirement of a well-known veteran; and the withdrawal of two secretaries from the official staff;—these bring out in bold outline the losses in personnel that the Board is sustaining these days.

Our authors are well known: Miss Cushing is an assistant secretary of the Board in the Editorial Department. Her specialty is newspaper publicity and frequently she gives the readers of the HERALD a sample of her method and style in personal writeups.

Rev. Thomas C. Richards, D.D., of Boston is an authority on more than Samuel Mills and the famous Haystack Prayer Meeting. He is devoting practically all of his time now to biographical studies and historical writings.

Dr. James Edwards of the American Marathi Mission is the president of the United Theological College of Western India (in Poona) and the editor also of the English section of the *Dnyanodaya*.

Mildred Waldo Hess is not only the wife of Professor James M. Hess of the English Department of the American College, Madura, but quite a host in herself.

Secretaries Barton, Eddy and Emerson are what they are—a rare trio.

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Editor, ENOCH FRYE BELL
Assistant Editor, GRACE H. KNAPP
Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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EMMA FONG AND FAMILY OF DOLLS BROUGHT HOME BY DR. ROBINSON

Miss Fong is a member of the stenographic and clerical staff of our Treasury Department, serving particularly as Miss Keith's secretary. She is a native-born American of Chinese parentage and a member of the Mount Vernon (Congregational) Church of Boston. Naturally, her special "foreign field" of interest is China. She was induced to pose for this picture by Mr. Charles Hayward of the Boston *Traveler*.

A Shantung Medico

By DOROTHY P. CUSHING

Dr. H. Robinson

WHEN a man is brought into Lintsing Hospital with a gunshot wound and nothing to say, the damage is corrected, if possible, without comment; for of course the doctor knows the reason for the reticence of his patient.

"On a still summer night we could lie awake and hear shooting in the distance all around. We knew that it meant more patients with gunshot wounds," says Dr. Hugh Laughlin Robinson of the Lintsing Hospital, now on furlough. "In the case of such wounds men come to us immediately, though when they are ill they rarely come to us first, still having some confidence in their own medicines.

"Wounded bandits have been treated frequently in the hospital. The compound was raided last November. The suspicion is that a certain man who owed the Chinese doctor $400 hired the bandits to make a settlement unnecessary."

Why He Trains No Men Nurses

"The old-fashioned Chinese doctors do not bother us," maintains Dr. Robinson, "but they do give out a lot of medicine, and in the outpatient department we often discover that sick folk are taking medicine from the native doctor as well as from us. This does not on the whole do any great amount of harm. Most of their drugs have little potency.

"The orderlies from mission hospitals are the fellows who cause us the most concern. They know just enough to make them try to practice, and there is no licensing law to make them keep from doing this. This is one reason why the majority of mission hospitals in China have ceased to train male nurses. Furthermore, most of these alleged doctors are morphine dealers. Bandits are addicts, and some people become bandits in order to secure money to satisfy their craving for opium."

His Is a Real Rural Job

Dr. Robinson has a contagious enthusiasm and the air of a thoroughly competent Christian physician, fully alive to the opportunities and responsibilities of his work. His unit serves at least 1,000,000 people, most of whom earn their living from small two-and-a-half-acre farms by raising grain and cotton. You can travel at least 60 miles in almost any direction from Lintsing and not find another hospital.

The people are rural, many of them illiterate, and quite conservative in their social customs. For instance, a man sixty years old often will not consent to have a minor operation until his mother gives permission! Most of the girls have no given names—they go by numbers. The fair lassie before you may be Jones' daughter No. 1 or Smith's daughter No. 4. After she is married she still remains without a name until she bears a son. Then she is called the mother of Peter, or James, or what have you?

He Reaches the Heart Through the Eye

"It is really remarkable how much more likely a man is to listen to Christianity if he has had his eyes treated," comments Dr. Robinson when questioned about the purely religious side of the hospital work. "If he comes in with a broken leg he may go home when he is half well, thoroughly satisfied, but if it is his eyes that are diseased he seems to have an increase of vision

not wholly physical, and his receptiveness to Christianity is far greater than that of his fellow patients.

"One interesting patient suffered from trachoma, or ulcers of the eye. He came to us in bad shape. His chief worry was that he could not earn anything. Dr. Hsu took him in as a free patient and after two months he had made some slight progress, for which he was deeply grateful. When he got somewhat better he left. We did not realize even then how very poor he was. He was supposed to report at the out-patient department daily. A month or so later he came back.

" 'You must go home and get a piece of cloth and soak it in hot water, then put it on your eyes. Do this every few hours,' I said.

" 'I cannot afford fuel to heat the water,' he replied.

"We found out that he had had to pick up stubble in other people's fields to cook even one meal a day. So we took him back into the in-patient department, where he was closely associated with our evangelist. Later, when his eyes were a little better, we hired him as a laborer so that he could earn enough to buy food. At the end of eight months he was able to go out and secure a position. Before he did this, however, he had become a Christian."

But He Doesn't Force Religion upon His Patients

Little actual religious teaching is done in the hospital, but the evangelist moves among the patients, establishing friendly contacts, writing letters, and cheering them up generally. Then, when a patient has departed, the evangelist follows him into his own home and there brings to him definitely the Christian message. In this way satisfactory and lasting results are obtained, Dr. Robinson feels, without the slightest suspicion of coercion.

Dr. Cooke tells the story of a Mrs. Hu, who was suffering from cataracts, and who had been feeling her way about the street with a stick, begging from door to door. She was invited to the hospital, and some days later, when the bandages were removed, she opened her eyes and could see. During her stay she heard for the first time of the one true God and of Christ. After she left the hospital she returned to the Bible woman with the gods she had worshipped all her life, saying as she handed them over:

"I have no use for these now. I know the Heavenly Father and He has given me Light. I shall never worship anything but Him here-

THE X-RAY MACHINE WAS BROUGHT ON COFFIN-POLES BY TWENTY-FOUR MEN UP FROM THE RIVER

OLD BUDDHIST TEMPLE GIVEN BY THE CITY TO HOUSE THE X-RAY MACHINE

PATIENTS WERE BROUGHT FROM CONSIDERABLE DISTANCES IN THIS AMBULANCE

ONE OF THE SMALL X-RAY PATIENTS IN LINTSING HOSPITAL WITH A NURSE

after. My eyes now see and I shall look to Him for all I need."

He Finds Christian Employees the Best

"Chinese girls make very good nurses," Dr. Robinson says. "They are handicapped at the start because, unlike American girls, they know little about household cleanliness, and must learn from the ground up. They are given four years' training. Most of the nurses who leave Lintsing are Christians, and all of the nurses on the staff are Christians." This matter of Christian employees in the hospital led to an interesting comment on Dr. Robinson's part.

"Non-Christian employees do not work well. The Christian employee comes into the hospital with the feeling that if he does something wrong it falls back upon the Church. It is his duty as a Christian to be kind to people, whereas a non-Christian is working for a foreigner. He will loaf, and even maltreat a patient. Practically all of our non-Christian employees have had to be discharged. Christianity works that way. Furthermore, it is fitting to give the employees, the Church in general, and everybody, the assurance that the hospital is a Chinese Christian institution."

The hospital staff seldom goes into the country for treatments, mainly for the reason that it is too small to permit any member being away for a long period of time. There are five nurses —four Chinese, and Miss Valley Nelson, superintendent, with two American doctors, Dr. Robinson and Dr. Alma L. Cooke. The Chinese physician is Dr. Tuan Wen Lin.

He Tells of the Baby Who Adopted a Grandpa

"There are many children in the hospital," Dr. Robinson continues. "We have an annual baby party for the arrivals of the current year and their mothers. Dr. Cooke is very popular with the children. On this occasion she examines the babies and gives advice to the mothers. Then we have a big meal. Lovely babies come back for these parties—and some terribly pathetic ones also. One mother brought a sickly infant who was obviously starving to death. The mother was a widow who begged for a living. She had four children besides this baby. She wanted us to take the child and care for it. We finally consented, and discovered that the mother was a Mohammedan. The baby grew rapidly under proper feeding, and we tried to place it in the family of a prominent Mohammedan. When it came to the final adjustment the mother wanted $25.

"The old man in the family held up his hand and the baby grabbed his fingers. That settled it.

" 'It is a good omen,' said Grandfather. 'We will take the baby.' "

He Has a Big Mohammedan Field

"Do you mean to say you have Mohammedans in Lintsing?" the Doctor was asked.

"We certainly do. The Mohammedan community near Lintsing is the largest in all North China outside of Peiping.

"About a thousand years ago an army of 6,000 Mohammedan mercenaries were brought into Northwest China from Turkestan, and it is believed that practically all of the 8,000,000

Mohammedans in China are their descendants. They do not mix well with the other Chinese, who say that they are not always honest in their financial dealings. They are not considered true Chinese by the rest, though they talk in Chinese and are much the same in personal appearance, though with a Semitic cast of countenance. They keep to themselves in communities and never marry their daughters to non-Mohammedans; this rule is not enforced with their sons."

He Runs Vaccination Campaigns

The mere business of living at Lintsing, especially as regards food, presents some problems which would overwhelm the American housewife. There are no milch cows in the district, so the Robinsons keep milch goats. They also plant vegetables.

The very poorest people eat meat only twice a year. Ordinarily their meals consist of grain porridge and vegetables like raw turnip or occasionally cabbage. Their diet, though high in calories, is not well balanced. So tuberculosis and dysentery are common among the diseases treated at the hospital. The former is particularly active, as the sufferers live closely with other members of their families, thus spreading the contagion.

A particularly interesting bit of work sponsored by Lintsing Hospital has been that of vaccination campaigns.

Now the Chinese in the Lintsing area are willing to be vaccinated only when the apricot trees are in blossom, so that was the time the campaign was put on last year.

"We coöperated with the Municipal Government and with the Chamber of Commerce," says Dr. Robinson. "They financed it; we trained and supervised the workers, who did over 8,000 vaccinations free in four or five weeks. The thing was done *for* the Chinese, *by* the Chinese, and *with* Chinese money."

After the idea of a vaccination campaign had been "sold" to the local officials, Dr. Robinson and his Chinese associate advertised for students to take the training course. Out of 88 registrations the 25 having the highest average in the examinations were accepted and given a week's training, chiefly in the prevention of smallpox. Then they were taught how to vaccinate and were sent by twos into the country.

"The salary was fifty cents a day, Chinese money, for each worker, with an allowance of ten cents a day per pair for expenses. Each group carried a flag advertising their work, attractive posters in popular language with which to placard each village, a card and form letter addressed to each village elder introducing them and explaining their work, and record books in which to enter the name, residence, sex, age, previous vaccination, inoculation, or attack of smallpox, if any, of each person vaccinated. The village elder was asked to certify the authenticity of the record by affixing his stamp. Every few days messengers were sent into the country districts to carry the field workers new supplies and bring back their reports."

"Was all this work plain sailing?"

"No; sometimes the men met with distrust, because anything really free was almost unheard of. After the first ten or twenty days, however, the object of the campaign became better known, and the reports of successful 'takes' got abroad, with the result that a great increase in popularity was noticed throughout the whole country. This work annually repeated ought to give adequate protection against smallpox."

Dr. Robinson is a three-state man, having been born in the Granite State at Meriden, educated in the Pine Tree State at Colby College, and in the Bay State at Harvard Medical. Mrs. Robinson (Olga Olsen) is a trained nurse with a war record of two years overseas. The Robinsons went to China in 1925.

As to the Map of China

(March, 1932)

We regret that Dr. and Mrs. J. H. Ingram, retired members of the North China Mission, now in Peiping, were omitted by error from the list of names and locations of American Board missionaries in China published in the March Herald.

Samuel Smith's Missionary Hymns

By THOMAS COLE RICHARDS

ON this coming Fourth of July the country is celebrating the centennial of the first singing of "America" in Park Street Church, Boston,—though according to the date found on a program the celebration may be a year late. "The Morning Light Is Breaking," another hymn by the same author, Samuel F. Smith, bears the date of its composition as 1832. At any rate, it was written while the author was in Andover Theological Seminary, 1829–32.

The writer of "My Country 'Tis of Thee" was a believer not only in America but in "the kingdom without frontiers." If circumstances had not prevented, he would have devoted his life to service on the foreign field. He wrote eighteen missionary hymns and odes. The best known one, "The Morning Light Is Breaking," has been literally sung around the world in the Karen, Burman, Telugu, Siamese, French, Italian, Portuguese, Spanish, Swedish, Chinese, and other tongues. As the plea of his Harvard classmate, Holmes, saved the good ship "Constitution" from demolition, so did Smith's "Shine on 'Lone Star'! Thy Radiance Bright" presented at the anniversary of the Missionary Union in Albany, in 1868, save the mission altar of the Telugus when it was proposed to abandon the "Lone Star" Mission. When the poem was read to the audience, some wept, some sobbed; and the Mission was saved. "The Mission soon afterwards developed into the largest band of communicants under one charge in the world."

Like Samuel J. Mills, left at home while others went abroad, Smith's labors were unceasing for the work abroad. His first work after leaving the Seminary was in Boston as the editor of the Baptist Missionary Magazine. When he finished his pastorate of the First Baptist Church, Newton, he was editorial secretary of the American Baptist Missionary Union for fifteen years. He wielded a facile pen and wrote two volumes on missions, *Missionary Sketches* and *Rambles in Missionary Fields.*

The latter was the result of a two-year trip which he and his wife took in 1880–82, which covered practically all of Europe and India, Ceylon, and Burma. They visited the missions of various church societies, English, Scotch, French, German, and American. Carefully and thoroughly Dr. Smith studied mission work on the field, its results, its methods, its personnel, its needs, its trials, and its successes. Everywhere he was met with joyous acclaim and his two most famous hymns sung in his honor in many languages. Nowhere was there a more joyous welcome than at the "Lone Star" Mission in Nellore, India, which he had saved by his poem. He and his wife each planted there on the mission grounds a palm tree which the native Christians called "Dr. Smith" and "Mrs. Smith."

One of Smith's most intimate friends was Elias Riggs, his classmate at Andover Seminary, who became a life-long missionary of the American Board in Turkey. Together they took extra studies in the Seminary "in dialects cognate with the Hebrew and Chaldee of the Old Testament," for Smith was a marvelous linguist. When Riggs and his wife sailed from Boston in 1832 in a little brig of one hundred and eighty tons, one of the very last to part with them was S. F. Smith. In 1881, after half a century of varied experiences for both, these two classmates held a great reunion in Constantinople while Dr. Smith and his wife were returning from their visit to the missions in Asia.

While Samuel F. Smith could not follow out the ambition of his life on the foreign field, he has been represented by his descendants in Burma for two generations. His son, Rev. D. A. W. Smith (Harvard '59), was long connected with the work of the American Baptist Missionary Union in that field and became president of the Baptist Theological Seminary in Rangoon. Even now Smith's granddaughter and her hus-

band are in Burma, in the same mission and service. The soul of Samuel F. Smith is marching on, not only in his world-famous national hymn, "America," but in his missionary spirit and his glorious faith in "the Kingdom without frontiers"; his sense of world brotherhood; his belief that the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

After a century, what hath God wrought in foreign missions! "The morning light is breaking." The darkness is disappearing. The sons of earth are waking. Our God is marching on! The outlook of Christian missions after a hundred years is far broader. What America needs today in the face of the present depression, the falling off of funds, and the curtailment of missionaries is some poet with the voice of a prophet to appeal for the Kingdom of God, with the same intensity that Holmes appealed for "Old Ironsides" and his classmate Smith saved and secured the Lone Star Mission.

Miss Smiley

Two Secretaries Withdraw

Miss McConnaughey

BY the first of July the Board is to be deprived of the services of two of its women secretaries, Miss Carolyn D. Smiley of the Editorial Department and Miss Grace E. McConnaughey of the Home Department. Each will be greatly missed; for each has made for herself a distinctive place in the work of the Board, as well as in the hearts of her colleagues.

Miss Smiley, after ten years of educational service in India in the Marathi Mission, came into the Home Department of the Board in 1926, and during Miss Calder's prolonged period of rest was Acting Home Secretary of the Board. Later, as Associate Secretary, she took charge of candidate work along with the speaking bureau and other duties that came her way. Then, following a visit to the mission fields (1929–30), she came into the Editorial Department to take charge of the publication of pamphlets and leaflets, stereopticon lectures and movies, radio broadcasting and other phases of publicity work handled by the Department. During all this time she has been in great demand as a speaker on missions, being particularly acceptable as a lecturer in women's clubs and in similar organizations. Her movie talks will long be remembered.

Miss McConnaughey, after nineteen years of "evangelistic" service in Fenchow, Shansi, North China, entered the office of the Board (June, 1929) as Assistant Secretary in the Home Department, giving most of her time to field work among the churches at home. In January, 1930, she became Candidate Secretary for women, a work in which she has been particularly happy and successful. Her work has been of real inspirational value not only within the office but also among the women of the churches and schools of our order. She, too, has been a speaker of power; particularly along lines of religious thought and expression.

Miss McConnaughey will return to California to be with her mother in Claremont. Miss Smiley, after a period of rest, will take up work in Boston or its vicinity.

In the Midst of a Pentecost in India

By JAMES FAIRBROTHER EDWARDS

WHEN the figures of last year's Indian census are analyzed they show that in a decade when the increase in India's population was unusually large, the rate of increase in the number of those returned as Christians has been *more than three times* the rate of increase in the general population, and *that*, during a period of such far-reaching disturbance as the Non-Co-operation Movement in the early part of the decade and the Civil Disobedience Movement at its close.

The increase of nearly a *million and a half in ten years* means nearly one hundred and fifty thousand a year, or a steady unbroken addition of over twelve thousand every month of those who are publicly accepting Christ.

This means that in spite of all our difficulties and perplexities and personal imperfections we are really in the midst of a wonderful Pentecost, and that before our very eyes God is answering the prayer of Christendom that by the power of His Holy Spirit He would lead India to Christ. As far as our own knowledge of the history of Christianity goes, there has hitherto been no land and no age when twelve thousand people a month were bowing the knee to Jesus for regeneration of life and character. This rate of increase is faster than the conversion of the Roman Empire, as Sherwood Eddy pointed out some years ago.

The Ideals of Jesus Accepted

The words of the late Sir Narayan Chandarvarkar—"The ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought"—apply with greater force than ever today. None can watch India and its movements for uplift as we have done for twenty-three years past without being driven to the conclusion that the Spirit of Christ is the most tremendous force at work amid the ferment of India's religious and social reforms. The ideals of Jesus are more and more accepted all over the land, and these ideals have left their stamp on thousands of students who have gone through Christian colleges. The Indian Church has come to be a power in India, an example to all other communities, so inspiring an example, indeed, that the presence of a successor to the late K. T. Paul in the Round Table Conference was held to be a *national* necessity, hence the appointment of that other non-communal Indian Christian statesman, Dr. C. K. Datta.

What Part Has the Missionary in This?

The editor of one of the leading non-Christian weeklies in India not long since stated that he believed the leaders of the Christian Movement in India subjected themselves to a more remorseless process of self-criticism than any other set of people of whom he could think. Since, therefore, our Christian leaders, both Indian and non-Indian, so constantly realize the imperfect aspects of their work, it is in no sense unhealthy that they should receive with gratitude the fine *chit* that so keen an observer as Lord Irwin gave them last July, for we are sure that "the spirit of service" to which he alluded helps to explain the splendid spiritual harvest of the past ten years. Speaking at the Central Hall, Westminster, London, to the assembled Missionary Societies of Great Britain, he stated:

"The missionaries are doing work of quite incalculable value in India. And their most powerful sermons are their own lives. The work of missionaries is something to be recorded in the history of India. As a result, Christ's name stands high in India today. . . . I am sure Mr. Gandhi knows, as we do, that the work springs only from the irresistible impulse of

men and women who, knowing themselves to possess a treasure beyond price, long to share it with their fellows, and are impelled by the value they attach to each human soul to spend themselves in lifting the fallen, ministering to the oppressed, and bringing hope to those who have never before known its meaning. Truly, it is by the spirit of service that these men are inspired."

Will Swa-Raj Check Christian Progress?

With complete self-government in India we believe Jesus Christ will have a greater opportunity than ever before. Western India may not yet have the great Christian numbers to show that some other parts have, but when Mr. G. Devadhar, the president of the Servants of India Society, the model social reform agency of India, tells his Jubilee meeting that he received his first challenge to social service for India from the example and teaching of Western India missionaries, there is nothing about which there is need to be discouraged. It is our growing conviction that if Mission Boards in the West and Indian churches and Missions will go on with their patient sowing of the true Christian message, if they will ensure the training of teachers and preachers and workers of all kinds for the Indian Church, and above all, if that Church will insist on Christlike character and on that voluntary service which means every disciple of Jesus doing *some* work for Him in the home and in every part of Indian society, then there is sure to be a still grander harvest all over India. The question is: Is Jesus Christ going to have in West and East alike a Church holy enough and Christlike enough to reap the harvest when the hour comes?

Possibilities in Prayer and Practice

By BREWER EDDY

1. About 400,000 coin cards have been distributed but 350,000 have been unheard from thus far. Only a small proportion have been gathered by the churches and sent to the state offices.

Where are the others? It is absurd to think that only one eighth of our members *could* save that dollar. Seven eighths could do it if the interest were keen and the facts were known. There are rich possibilities in the Plan in behalf of the states and the Boards, if members are stirred by the challenge to a conviction of special need and the joy of helping.

2. The Board's summer *News Bulletin*, dated June 15, has reached the homes of more than 5,000 actual donors who have helped the Board with their extra personal checks in previous years. The Board must now wait in tense anxiety until the results shall be known. Admitting that many of the staunch members of our churches are unemployed, or have lost so heavily that they can make no response whatever, it is equally true that there are tremendous possibilities in the combined response of 5,000 friends who really care for the work of the missionaries overseas.

They know something of the cuts of the last three years and of the disastrous further retrenchments planned for next year closing stations and schools and calling missionaries from their chosen work. If the spirit of prayer and of personal obligation should come upon our churches, it would increase the spiritual earnestness of leaders everywhere. It would sound a note of high appeal to several thousands who receive the *News Bulletin* but who have never yet made an extra gift. Is it not true that if all this group could hear the story from the lips of the missionaries themselves a large proportion would respond with the gift of sacrifice? Would that a way could be found that would lay the appeal upon the very hearts of those who read!

Such possibilities are in the sphere of prayer. Hearts can be reached by a prayer of the pastor, or the word of a friend spoken in due season. Probably 10,000 persons will be making this

decision within the next few weeks; many will pray daily that this statement of need may find entrance into alert hearts. The possibilities are boundless. What will be the results?

Jubilee of American College, Madura

By MILDRED WALDO HESS

THREE cheers for the American College! Why? Because it has just observed its Golden Jubilee. To be sure, fifty years, when compared with the ages of our venerable sister colleges of the West, puts it in the very youthful class. Nevertheless, as we, the missionary members of its staff, review the history* of this fine institution in South India with which we have chosen to link our lives, we are justly proud to be associated with it at a time when it looks so hopefully to its future contribution to the educational life of India, and to feel that to us, working hand in hand with our Indian colleagues, has been entrusted the plans dreamed of by those men of vision, its founders.

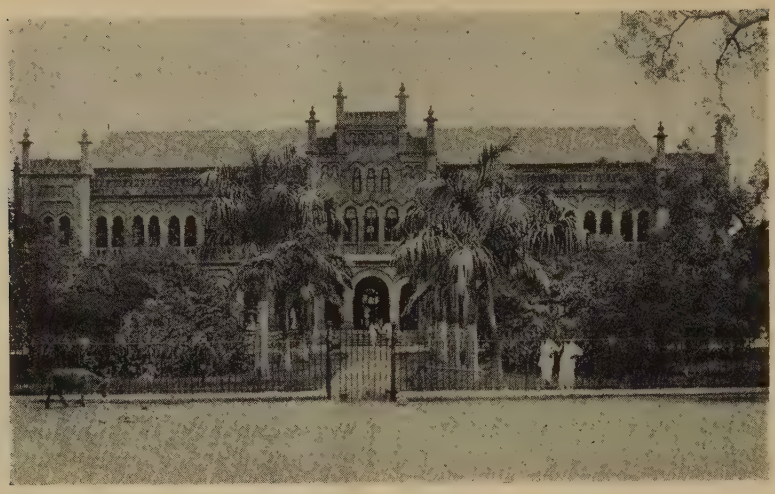
In order to make the celebration an occasion for a great gathering of alumni and friends, several of the usual annual functions scattered throughout the year were combined. The opening ceremony on the 18th of February was that of tree planting, when three mahogany trees, to be known as "The Jubilee Trees," were set out: one by Mrs. E. M. Flint, wife of the acting-president; one by an "old boy" of the college; and the third by a member of the senior class.

The senior dinner which followed that evening had a record attendance, 202 dining together, students, staff, and members of the college council. Many of us recall the time, a dozen years ago, when caste restrictions were such that twenty-five was as large a number as could be expected to attend, and the dinner was held in the president's bungalow. Now the capacity of College Hall is taxed. No other college of the University holds an affair of this sort.

On College Day, Friday the 19th, a meeting at six in the evening was addressed by Mr. A. M. Varke, president of the youngest college of the University. The President's Report of the American College was read and also an historical statement which traced the origins of the college back to the early history of the Mission. [Mrs. Hess was the author of this historical statement. Ed.] The history and the report were published in an attractive illustrated booklet, and distributed to students and alumni as a special souvenir of the Jubilee. At nine the students presented a Tamil drama and scenes from *Twelfth Night*.

In the afternoon of Saturday, Jubilee Day, 175 "old boys" gathered for tea and commemorated the occasion by organizing a permanent Alumni Association and electing as its first president Mr. Peter Isaac, class of '87, the oldest living alumnus. At six the Vice Chancellor of the University delivered an address. Eight sister Christian colleges had sent representatives or telegrams with messages of greeting, and the

*First known as Pasumalai College, it became affiliated with the University of Madras as an intermediate grade institution in November, 1881, but it was not until March, 1882, that it opened its first class with four Christian young men. Dr. George T. Washburn, its first president, had been principal of the high school, the fine results of whose examinations he wished to conserve by establishing an arts college. The high school had been a seminary previous to 1875 and had been transferred to Pasumalai from Tirumangalam where it had been founded in 1842 by the combining of the upper classes in the boys' boarding schools of Dindigul, Tirumangalam, and Tirupuvanam, Dr. William Tracy becoming its first principal. The college moved into Madura in 1904 and the following year a gift of money enabled it to purchase eighteen of its present forty acres in an ideal location and to erect College Hall and one section of a hostel. Under its second president, Rev. William Zumbro, its physical plant expanded and its standing became higher, till in 1913 it became a first-grade college.



College Hall

Hindu College of Madura sent its President with greetings. One statement he made was of particular interest, coming as it did from a Hindu.

"What is the reason for the abundant success of the Christian College?" he had asked himself often.

It stressed the sacred value of personality and had a passion for service, which was passed on somehow through its teaching, so he had decided, and he hoped and believed that the educated young men of India were beginning to catch that spirit of service.

Later, the Rovers of the College and a Scout and Cub troop near by held a great camp fire at one end of the athletic field, giving under the clear, starlit, tropical sky a splendid exhibition of first aid, together with comic skits and songs especially arranged for the Jubilee.

The final service of the week was a thanksgiving service held in College Hall Sunday evening, Dr. A. G. Hogg, president of the oldest Christian college of the University preaching the sermon. It was with real thanksgiving in our hearts that we left this service: thanksgiving for what the American College has already accomplished and thanksgiving for the opportunities for further service in South India that had been pointed out to us in sermon and address. May we who work in the college keep ever before us the supreme ideals of Christian education, happily combining secular and spiritual teaching, so that it may be said of us in the words of a former great educator in India:

"Here is a college that equips the sons of India with character, fortitude and power. Here is a college that gives to India MEN."

Zumbro Hostel

Dr. John X. Miller Retires

ON the first of April, John X. Miller of the Madura Mission retired from active service as a missionary of the American Board in South India and as the head of the Pasumalai Training School and High School. He went into the hills of India for a much needed rest and possibly will be arriving in America about the time this editorial is read.

Dr. Miller has been an outstanding figure in missionary service in India since he took up his work at Pasumalai as successor to Dr. George T. Washburn. Whether we think of the impressive plant that has been erected through his leadership, or the size and quality of the staff that he has been greatly instrumental in gathering at Pasumalai, or the hold that the institution has upon the people as well as government of India today, we must place Dr. Miller at the forefront of those educators who have had a hand in molding the youth of India during the past quarter of a century. His colleague, Dr. J. J. Banninga, expresses our mind when he says:

"Dr. Miller has been able to do a tremendous work in Pasumalai. The present institutions in Pasumalai have grown up around him, and will be a permanent tribute to his service. Though he will say that he has done nothing here that was not connected with the foundations laid by Dr. Washburn and Dr. Jones, nevertheless the addition to the work has been very significant and very valuable, and for many years to come Dr. Miller's name will be associated with that of Dr. Washburn, Dr. Jones, and Mr. Zumbro, in the fine educational institutions that have been built up under their management. Dr. Miller's extension of the work, especially along the line of manual training and trade school and agriculture, together with its more recent additions of dairy and poultry, will be invaluable. . . . It will be a very difficult thing for us to visualize the work here in Pasumalai without Dr. Miller's presence. He has impressed himself upon it and wherever one looks one sees improvements that have been made by him. The Mission has already expressed itself with reference to its appreciation of his work."

Among other things Dr. Miller has been noted for his standing with the official class of his district and of South India in general. Few missionaries have wielded a greater influence in these circles. Moreover, he has been remarkably successful in introducing the work at Pasumalai to travelers and deputations. We have in hand some of the expressions of esteem of the Laymen's Inquiry educational experts. President Clarence Barber of Brown University, for example, says: "The school would do credit to any land." Principal John J. DeBoer of Vorhees College, Vellore, refers to the long, enjoyable talks that he had with Dr. Miller over the history of the institution at Pasumalai and of the discussions over plans and ideals for the schools in that center, and then says: "I have entered into a new appreciation of the long years of consecrated effort and of the far-sighted vision that is back of these plans. . . . I record the inspiration that has come from my brief stay at Pasumalai and my visits with staff and students and also my hope that the institution may increasingly become a guide to all of us who are interested in educational advance in India." Mr. Edgar H. Betts, also a member of the Laymen's Inquiry, wrote: "I want to pay tribute not only to the Christian character and the years of devotion of Dr. Miller but to his great practical wisdom, his sound educational ideals and his well demonstrated executive abil-

DR. MILLER

ity." Mr. Albert L. Scott, who has been the executive genius of the Laymen's Inquiry, has said this of Pasumalai: "I gained the impression that a boy would receive there a stamp, a mould, a set to his life which would help him in giving a lift to the village or city to which he might eventually go."

These are but a few of the encomiums due one who has given generously of himself and his private means to the development of an institution that has been chosen by the Lindsay Commission for a special work in behalf of the Christian education of the youth of India.

Probably, however, this devoted missionary service will best be remembered by the many men of India who are leaders today in various walks of life because of the friendship and financial assistance of John X. Miller.

Miss E. Harriet Stanwood

By JAMES L. BARTON

WHEN Miss Stanwood retired from the position of Secretary of the Woman's Board of Missions of Boston in 1912, after thirty years of consecutive service, it was stated that during those years the work of the Woman's Board had increased more than fourfold. She had been one of the leading agencies in bringing about those notable results.

For twenty years she has remained in retirement until on May 15 in the home of her niece, Mrs. Carol Aronovici, in Berkeley, California, she passed on into the higher life. On June 1, at Ipswich, Massachusetts, the place of her birth ninety-five years ago, her ashes were interred by the side of her father and mother, both of whom died before she had reached maturity. It was in Ipswich that she began her education in the now almost forgotten Female Seminary from which she was called to the position of teacher in the Woman's College at Elmira, New York, where, after more than twenty years of service, she was drafted as Secretary of the Woman's Board at Boston.

Miss Stanwood had a genius for organization and for rallying others to her support. She inspired by her winning and compelling personality. Whether as a member of an inconspicuous committee or as a recognized leader among leaders at the Northfield Conferences, or in the Annual Meetings of the Woman's Board, whatever part she took was performed with the precision and grace of a master workman.

She had a remarkable talent for friendship which won for her the affection and confidence of the missionaries who went abroad and the workers in the churches at home. She planned and strove, not for temporary gain, but for permanent results, as the twenty intervening years since her retirement from the Board bear ample proof.

In 1912 when, at the age of seventy-five, she went into private life, one of her colleagues in the American Board wrote of her:

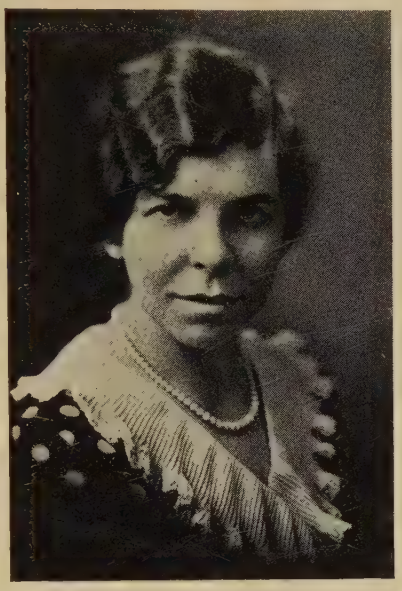
"Whether in planning a program for a branch meeting, arranging for one of the more conspicuous annual meetings of the Woman's Board, or preparing for a week of conferences and public addresses for an interdenominational summer assembly at Northfield, the finished product never failed to display the art and skill of the master workman. These were all characterized by the skill of the watchmaker and the far-sweeping vision of the astronomer."

All who were privileged to work with Miss Stanwood will remember the contagious radiance of her personality, the devotion with which she performed her daily tasks, the thoroughness with which she planned and builded, and the faith in the God of missions, the secret of her working power, continuing undiminished during the two intervening decades. Her work was not done twenty years ago; it is not yet completed.

Ethel M. LeRoy

By MABEL E. EMERSON

WHEN Ethel LeRoy sailed for India in the autumn of 1931 the love of many friends and high hopes for her three-year term of service in the Ahmednagar Girls' School followed her. Now, after only a few swift months, the cable comes reporting her death at Darjeeling on May 6, where she and three others of the mission had gone for their hot-season vacation. Miss LeRoy fell ill on her arrival. Pneumonia developed and with heart complications her condition became critical immediately. The excellent medical and hospital service she had was unavailing.



Ethel LeRoy

Ethel LeRoy was a child of the South Africa Mission where her father and mother were stationed at Amanzimtoti Institute. She was born there in 1902. She graduated from Oberlin in 1922 and took her Master's degree from Columbia in 1924. Eight years of teaching in high schools in Ohio, Pennsylvania and Massachusetts proved her excellence as a teacher. There was a promising future for her in the homeland, but she felt the call to service in the foreign field and happily looked forward to her work in India.

One of her close friends wrote of her before she sailed for India: "I can think of no one who could carry to others a lovelier conception of the truly Christian life in its working out in everyday life." Miss Bruce, principal of the Ahmednagar Girls' School, wrote soon after Ethel's arrival there: "Ethel LeRoy is fitting into our school life so beautifully that it seems as if she had been here for many months instead of just a few weeks. It is a joy to have her with us." And now Miss Bruce writes "We are still so near to Ethel's sudden illness and death that it is very hard to see anything but tragedy in it. Later on God's plan in this will look clearer. Of one thing I feel quite sure, Ethel has had a beautiful influence in the school during the few months that she was with us, and in some way or other this influence must be conserved and made a permanent asset in the spiritual life of the school. We will strive most earnestly to keep alive the memory of Ethel's beautiful unselfish life."

From Mrs. Katherine Gates, one of the party at Darjeeling, comes the word that Ethel's body has been placed in the "lovely little English cemetery at Darjeeling on a terrace hanging over the deep valleys and looking off across the low hills to the eternal snows of Kinchinjanga."

The deep sympathy of a host of friends around the world goes out to Miss LeRoy's family, especially to her father and mother at the Walker Missionary Home in Auburndale.

> All humanity's greatest is mine. The infinite personality of man can only come from the magnificent harmony of all human races.
>
> —*Rabindranath Tagore.*

Training Christian Leaders in the Near East

THROUGH all the upheavals in the Near East, the Near East missions of the American Board have never lost sight of the prime necessity for training Christian leaders. Following earlier, simple beginnings, three theological seminaries were developed, one in the eastern, one in the central and one in the western portion of Asia Minor. Each graduated many students who became pastors and preachers and teachers for the churches of the period before the war. The great cataclysm of 1914-23 took its largest toll from these well trained workers and it was absolutely necessary to provide a new leadership for the scattered evangelical Christian churches which developed in the exile after the war.

The School of Religion, begun under the leadership of Dr. Fred Field Goodsell, then a missionary in Constantinople, was established in that metropolis in 1922 and included in its earliest student group representatives of several races. Political complications required a transfer from Constantinople to Athens in 1925 and the Dean of the School in Constantinople, Ernest Pye, D.D., was elected President of the School. Under his direction successful work at Athens resulted in the preparation of many Christian pastors and social workers who now serve in Bulgaria, Greece, Syria, Egypt and elsewhere. Even a cursory glance at the record of the School and the work of its graduates since 1925 reveals a most remarkable achievement.

It has been a surprise and a disappointment to many friends of the School to know that its service at Athens is being terminated and that plans are being developed for a merger with the School of Religious Workers at Beirut under the Presbyterian Mission. The reasons for the change were long and carefully considered by the Prudential Committee's sub-committee on the Near East after full correspondence with the School and with the Mission and some preliminary correspondence with the Presbyterian Board.

On March 29, 1932, the Prudential Committee approved in general a report prepared by a special committee of the Near East Mission looking toward the continuance of negotiations with the Presbyterian Mission in Syria, the result of which would be, it was hoped, a happy union of the efforts of these two Missions in the work of Christian leadership training.

On May 16, 1932, the Presbyterian Board informed the American Board that it was disposed to regard with favor the proposed union but would defer action in accordance with the Syria Mission's resolution until the whole matter had been considered at the Annual Meeting of the Syria Mission in 1932.

According to the plans now being developed the two Schools will occupy the buildings of the Presbyterian School at Beirut. Professor Lootfy Levonian and Professor George Michaelides of the School of Religion at Athens will take full work in the united School, which will continue under the leadership of Rev. William G. Greenslade of the Presbyterian Mission. It is hoped that at no very distant date Dr. Pye, who has been recuperating in America after a prolonged illness, will be able to join the faculty of the School at Beirut. The facilities of the American University at Beirut will, to some extent, be at the disposal of the students of the united School. Professor Levonian will continue his Translation Service and other literary activities, centering in what has come to be known as "the Workshop."

The reduction in expense required by the present economic situation has been a primary reason for the merger. The cost of maintenance in Athens is high, especially as the Board was obliged to pay high rents for buildings to accommodate the School. In the merger there will be economies of teaching staff and administration, reducing the budgets of both Schools. Other reasons have operated to bring about the decision for a merger in Beirut. One has been the difficulties which have been repeatedly en-

countered in Greece due to the interdenominational and inter-racial character of the School of Religion. It has been increasingly difficult for Armenian students to secure permission to enter Greece. It is well to recall that only Greece, of all the nations, opened her doors wide to receive Armenian refugees at the time of the great catastrophe in Asia Minor. That, however, was ten years ago, and Greece no longer welcomes Armenians. Further, the permit given the School by the Greek Government has been hedged about with restrictions which it has been increasingly difficult to meet.

In Beirut, and especially in a school which unites in itself the work of training in religious leadership of the two largest American missionary organizations in the Near East, there is a new field for exemplifying the unity and vitality of our Christian faith. Dr. Pye, in his closing message as President to the students of the School of Religion at Athens, points earnestly to "the opportunities which lie before the church of Christ in the next decade—the drawing together in understanding and fellowship of the East and the West in our common religious faith."

Summer Camps and Conferences

Foreign Missionary Conference

At Northfield, July 12-20

Study Theme: China

The Committee gives the following taste of joys to come:

Morning Worship in Sage Chapel:
Under direction of Mrs. John M. Cratty

Courses in Mission Fundamentals:
Dr. Oscar Macmillan Buck, Dr. Milton T. Stauffer, Dr. Eleanor T. Calverley, Mrs. Virgil B. Sease

Courses in Missionary Methods, using Central Committee and Missionary Education Movement study books on China:
Miss Gertrude Schultz, Miss Ruth Isabel Seabury, Dr. Milton T. Stauffer, and others

Courses in Bible:
Miss Caroline L. Palmer (Auditorium Class), Miss Frances F. Ball, Miss Bertha E. Enderle, and others

Music as a Missionary Method:
Miss Marguerite L. Hazzard

Round Top Vesper Services:
Under direction of Miss Rachel Benfer

Special Evening Features:
Greetings from Missionaries and Nationals; Denominational Rallies; Another Buck-Stauffer Evening; Musical Program; Home Mission Night; Consecration Service.

American Board Girls' Camps

CAMP YIU CH'ING is a world friendship camp under the auspices of the American Board that has made a real place for itself in the lives of girls and of churches in the vicinity of New England.

Girls between the ages of thirteen and sixteen are accepted. Any Congregational Church may send delegates. Any Congregational girl may come at her own expense and enjoy four days of fun and fellowship with successful girls' lead-

ers, nationals of other countries, and other girls interested in things worth while. The camp program includes recreation, squad duty, classes in handwork, world friendship and Bible, and campfire services and morning prayers.

This year the Camp is privileged to use the Boston Y.M.C.A. camp at Halifax, Mass. in a pine woods on the shore of lovely Lake Monponsett. The living quarters are tent houses. There is a very safe bathing beach, with boats and raft, and all water activities will be under the leadership of a trained recreational director and expert swimmer.

Camp will open Thursday, September 1 with camp conclave at four o'clock and close after breakfast September 5. Registration fee is $1.00 paid when reservation is made, and $8.00 for board and overhead is due on arrival or may be sent in advance to Director Ruth Isabel Seabury, 14 Beacon Street, Boston. Mrs. Agnes Kelsey Shute is business manager, Mrs. Julius Augur from the Philippines will be Camp Mother, Mary Clark of India, song leader; Mrs. Earle Higgins of Southbridge will teach dramatics. Send to the Director for leaflet giving details.

Camp Aloha at Northfield is for girls between the ages of sixteen and twenty-six and is held July 12-20. The girls live in tents back of Gould Hall, attend the classes in Bible and Mission Study, methods and Program Building which are part of the Foreign Missions Conference curricula, have discussion groups and forums planned especially for them, and attend camp prayer services in the pine grove and the sunset vespers on Round Top which bring inspiration for the tasks ahead. Bonfire, pageant, special music, fine addresses are evening features and a program of recreation provides a variety of good times for all. Mary McClure of Fenchow will be a missionary guest. Miss Ruth Isabel Seabury of the American Board is the leader; send to her at 14 Beacon Street, Boston for leaflet.

Come to the Isles of Shoals

TO those who love the tang of the salt air and desire rest and freedom from the clamor of modern life, the Isles of Shoals, with maximum inspiration at minimum cost, offer a delightful and unique opportunity. Their rugged cliffs, their cool breezes, their romantic history, coupled with the inspiration of hearty, Christian fellowship, make them an ideal haven of retreat.

The seventeenth Congregational Conference at the Shoals will convene in the Hotel Oceanic, Star Island, on Saturday evening, August 13, and will continue, for two weeks, until Saturday, August 27.

The American Board will be represented by its Executive Vice-President, the Rev. Fred Field Goodsell, D.D., who will speak on "Our New International Horizons," and "Looking Ahead with the American Board."

Among the other speakers are President William J. Campbell, D.D., of the Atlanta Theological Seminary Foundation, Rev. Sidney L. Gulick, D.D., of the Federal Council's Commission on International Justice and Goodwill, Rev. Frederick T. Persons, D.D., librarian of the Congregational library, Professor Edwin P. Booth of Boston University, Rev. Oliver Huckel of Greenwich, Connecticut, Rev. Frederick L. Fagley, D.D., Associate Secretary of the National Council, who will lead a retreat for ministers, Professor S. Ralph Harlow, now of Smith College, and formerly with the American Board in Turkey, who will lead the young people, Rev. George L. Cady, D.D., of the American Missionary Association, Rev. John R. Scotford, Editorial Secretary of the Commission on Missions, and Miss Katherine Terrill of the Department of Social Relations of the Education Society.

The registration fee is $2.50 for an Associate Member, and $5.00 for an Active Member. The hotel rates are $22.00 to $26.00 per week, with a reduction of one-third for ministers.

For full information with respect to the Conference, write to its Executive Secretary, Rev. Charles E. Dunn, 23 Sunderland Avenue, Rutherford, New Jersey.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

"Mine, My Very Own?"

Little Fu Lan lives in the isolated village of Nan Meng in China. The school there, in charge of Miss Ch'eng, had one doll with which the children took turns playing. Then American boys and girls sent dolls and some of them came to Nan Meng. Miss Ch'eng gave one to little Fu Lan. When it was time to go home Fu Lan brought the doll back to the teacher, never dreaming it was for her to keep. When she was asleep that night, the doll clasped in her arms, Mother and Father Fu removed the doll and undressed it so that they might know what American children wear. But after they had finished playing with it they carefully put it back beside Fu Lan, for well they knew what would be the result if she awoke in the morning and found it missing.

The Beginnings of the Harvest

The thrill of seeing work come to fruition is being experienced by the missionaries in the Criminal Tribes Settlement at Sholapur. Miss Oline Nicholson reports that there are now 2,000 free persons who are building permanent homes, many on their own plot of ground. In a few years almost all of the Criminal Tribes settlers at Sholapur will have served their terms and become free, making a village of 4,000. Many who will make up this group are now school children receiving Christian training from the mission. There have been several baptisms lately from among the higher castes of the Crims, and a little church has been started. One girl who went through the mission school took higher training and returned to teach children of her former tribe. She is a church member. "I wish you could have seen the radiance of their faces as they were welcomed into the church after they had received the Holy Communion," says Miss Nicholson. "Oh, daily we are seeing results now."

The Press Gets a Good Dinner

in exchange for some valuable advice! In spite of careful preparations and notices, the Night School in Tottori, Japan, did not seem to be attracting enough students, so on the advice of the Japanese pastor, Rev. Mr. Maeda, Miss Rosamond H. Clark invited the press to send representatives to a sample dinner in the hope of getting publicity. The men came and enjoyed a home-made vegetable soup, scalloped crab in shells served with baked fish, tomato and potato drops, creamed chicken, mashed potato and spinach, fruit salad, and butterscotch pie with cheese. Being men they responded to this sample of what the cooking class would be taught, and proceeded to advise Miss Clark about circularizing not only the primary school pupils, but the principals and teachers in the institutions that would be the source of supply. They paid further tribute to Miss Clark's cooking by suggesting that a similar supper be given to the principals of the schools.

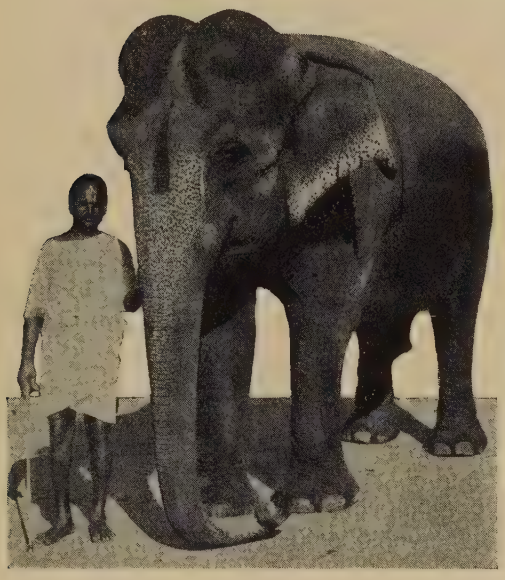
A Bishop Visits Aintab

It was an assorted crowd that traveled happily along the road from Marash, Turkey, to Aintab, where they were to meet the Right Rev. James Henry Linton, D.D., of Ispahan, Persia. Three Americans, three Armenians, and six Turks made up the party. On Sunday morning Rev. Merrill N. Isely and Rev. James K. Lyman conducted a union service in Turkish. It was a small circle, permeated with a fellowship akin to that of the Upper Room, say the participants. In the afternoon Bishop Linton preached with "clarity and power" from Luke 9:57–62. "This matter of following our Lord was made a thing so stern and yet so noble and so gracious. Bishop Linton gave a Persian benediction to the silent, awed congregation," says Miss Edith Cold, one of the party, and then she closes her account with this significant sentence, "For many minutes afterward there pressed close upon him eager young men."

Television Section — Station ABCFM

THE POLITICAL BUG EVEN BITES TELEVISION

So the Editor tries to "say it with pictures" from around the world

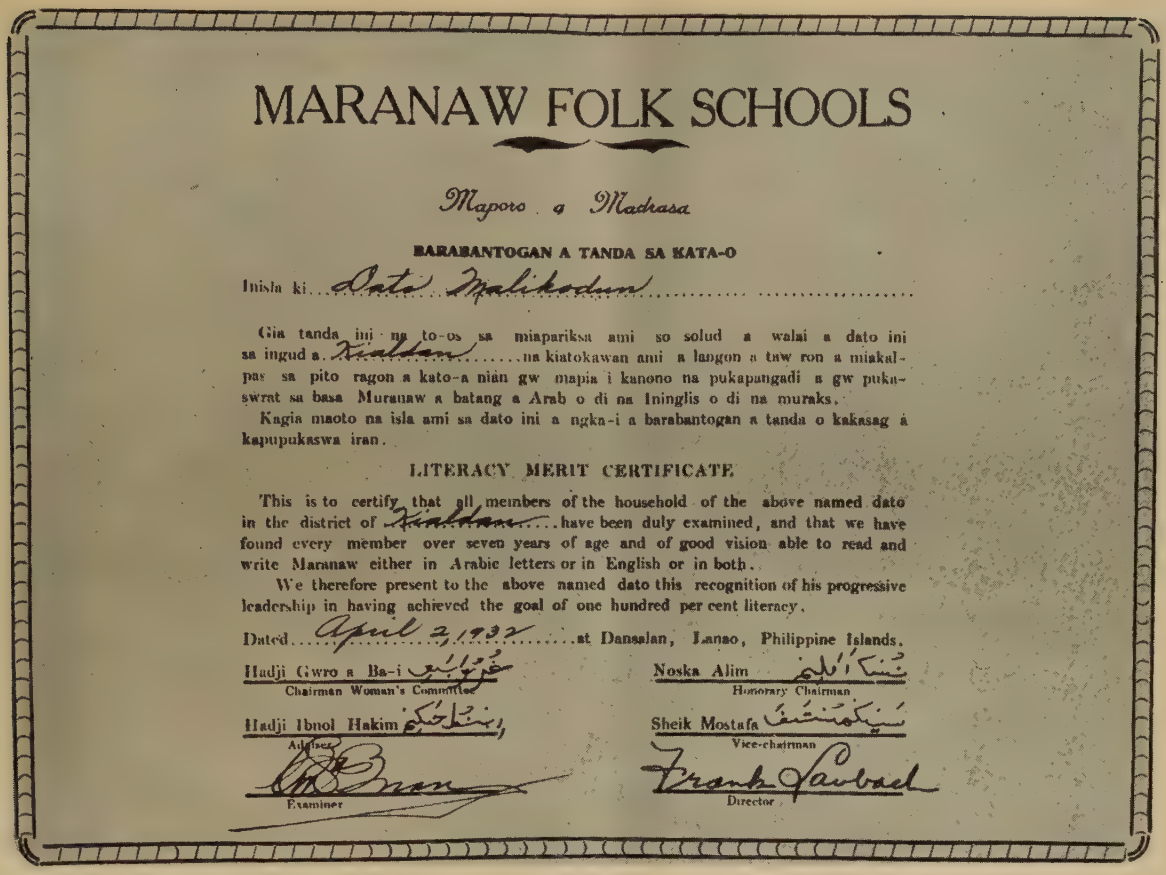


Republican! (left)—Surely, surely, this cannot be white wash on so delicate a creature as the Sacred Elephant of Madura, India?

Democrat! (right)—After all, it depends on the point of view. This placid beast from Inanda, South Africa, has a normal head and a real tail but it makes a lot of difference which end you are nearest.

Dry!—A bit severe at first glance but let's remember that this particular camel has a dry sense of humor and he may have the last laugh after all.

Wet!—The carabao from the Philippine Islands takes a bath in his drink. Give him mud and plenty of it, then he's happy.



MARANAW FOLK SCHOOLS

Maporo a Madrasa

BARABANTOGAN A TANDA SA KATA-O

Inisla ki Dato Malikodun

Gia tanda ini na to-os sa miapariksa ami so solud a walai a dato ini sa ingud a Dialdan na kiatokawan ami a langon a taw ron a miakalpas sa pito ragon a kato-a nian gw mapia i kanono na pukapangadi a gw pukaswrat sa basa Muranaw a batang a Arab o di na Ininglis o di na muraks.

Kagia maoto na isla ami sa dato ini a ngka-i a barabantogan a tanda o kakasag a kapupukaswa iran.

LITERACY MERIT CERTIFICATE

This is to certify that all members of the household of the above named dato in the district of Dialdan have been duly examined, and that we have found every member over seven years of age and of good vision able to read and write Maranaw either in Arabic letters or in English or in both.

We therefore present to the above named dato this recognition of his progressive leadership in having achieved the goal of one hundred per cent literacy.

Dated April 2, 1932 at Dansalan, Lanao, Philippine Islands.

Hadji Gwro a Ba-i — Chairman Woman's Committee

Noska Alim — Honorary Chairman

Hadji Ibnol Hakim — Adviser

Sheik Mostafa — Vice-chairman

Examiner

Director

Invites Authorities to Investigate

The above interesting document is a facsimile of the certificate given a Moro dato when he and all members of his family over seven years of age can read and write by the new method invented by Dr. Frank C. Laubach of Lanao, P. I.

The names of 37,000 persons have been submitted to the Lanao Folk School by the 400 volunteer teachers who have been conducting classes in the literacy campaign of Dr. Laubach. This movement is revolutionizing the attitude of the Moros toward education. Indeed, it is revolutionizing Lanao. Every Constabulary officer in close contact with Moros praises its results.

"We have invited the Government authorities to appoint their own investigators," says Dr. Laubach. "We not only invite a thorough investigation, we earnestly request it. It is human nature for people to doubt progress exceeding any they have before seen, unless it is subjected to the acid test." When Rev. Frederick D. Greene of Montclair, N. J., visited Lanao recently he met a group of Moro chiefs on a journey. When he mentioned the fact that he was a friend of Dr. Laubach's, the most venerable leader kissed him on both cheeks! "They all know and swear by Frank," adds Mr. Greene.

The language key is now being used with fourteen other dialects in the Philippines, as well as in Sindhi, Bombay dialect, and in Spanish.

In Which Scrapbooks Become Missionaries

One hundred scrapbooks made by children in New England and sent to their missionary, Miss Carolyn T. Sewall of Tientsin, China, were taken to the police station across the street from the compound for the children of the police, who were especially kind to the missionaries during the hectic and nerve-racking days in late November and early December. *And the Christmas story in Chinese was included in each book.* If all the children were as pleased to receive these scrapbooks as the officer who came to get them in the first place, the children of New England may rest assured that their work was well worth while, and that their books are real missionaries.

Cut What, and Where?

"Shall I turn away that child writhing in pain when a simple operation and a half month in bed will cure it?" And what would it cost to care for this child? Miss Myra L. Sawyer, R.N., of the Williams-Porter Hospital, Tehsien, North China, declares that what it costs the children of an American family to go to the movies twice a week would do it easily.

How It Spreads

Over 1300 children are being touched regularly by the Sunday school work of Miss Alice J. Weir, Mrs. Ray E. Phillips, and Mrs. J. D. Taylor in and around Johannesburg, South Africa. At Newclare Miss Weir is fairly swamped with 700 children. The Little Domestic Training School has completed a fine year of work and 17 young girls are enrolled for the new term. The hostel accommodates 40 women and girls.

Tremendous Need

The pressure of the financial crisis is being felt by the pastors in Lanao, Philippine Islands, many of whom cannot exist on their small salaries, and have to supplement them in some way, declares Rev. Frank J. Woodward. He has found in his rural work that the farmers have many of them no sources of supply for seed and seedlings; that their crops everywhere are affected by eradicable pests; that hookworm and yaws are common, often in a village keeping every child out of school. He has been trying to eradicate these diseases; two injections will cure a person. In many other ways he is aiding the people. The response to the appeal of the Gospel is greater than ever before. "What a future we have here in Northern Mindanao," he concludes. "In one town where two years ago we could not possibly have found five out-and-out evangelical Christians, the other day we had 76 ardent Christians in the newly organized congregation."

Japanese Girls Aid Inanda

The students of the Y.W.C.A. in Kobe College, Japan, raised $14.83 for the Means School in Dondi, Africa. Miss Chicko Takemura, who sent the money, said that most of it came from a sale of home-made candy and ice cream. So well was the product advertised and the cause promoted, that inside of a half hour the girls had sold out. "Now we wish to send our happy wishes with that money for you and for Means School," wrote Miss Takemura. "Now the cherry blossoms on the campus are at their best. The whole school is happy with many students. We must work now among these students."

Kidnapping a "Racket" in North China

Kidnapping Chinese preachers has become a favorite "racket" for bandits in the Fenchow area, reports Rev. Elmer W. Galt. Three men were taken by bandits and held for $20,000 ransom. The brigands evidently expected to get this from the mission. The mission, however, as an organization did not even try to communicate with the bandits but worked through relatives and friends. This kidnapping brought clearly to the fore the need of holding officially aloof from any negotiations for ransom lest a precedent be set up that would lead to more kidnappings and heavier blackmail. A communication, therefore, was sent to all Chinese preachers making it clear that they must stand at their posts at their own personal risk but assuring them of prayerful sympathy in case of any bandit trouble.

Book Chat

Prepared by request for the use of laymen, Dr. Stephen J. Corey's *Missions Matching the Hour* (Cokesbury Press, Nashville, Tenn., $1.50) is a revision of his *The Preacher and His Missionary Message.* Its character is thus rather that of furnishing ammunition and argument which may be used by one seeking to present the cause of missions convincingly than that of a statement addressed to the indifferent or hard-boiled with a view to converting them to believe in foreign missionary work. This distinction needs to be kept in mind in using it, and when so used, it should prove valuable in providing suggestions which can be clothed in the vocabulary and thought-forms of the hard-boiled and used either in affirmative argument or in defensive rebuttal of mis-statements.

The first chapter presents the current attitude toward foreign mission work, the next two rebut current criticisms, the next two deal with the immediate challenge of secularism and abiding aims and motives, a third pair of chapters, with the actual place of Christ and His church in the world today, and the last one summarizes the reflex values of the foreign missionary enterprise for the church at home. It is a well balanced handling of these themes, from the point of view of a progressive missions administrator, making frequent use of the richly quotable material of the Jerusalem Conference of 1928. It is almost entirely free from denominational flavor.

We are led to face the great extent of the responsibility for unreached areas in the world's life even when the "younger churches" do their utmost to carry their fair share of the burden, and of the new problems brought about by the increasing cultural contacts of West with East through the lower elements in our civilization.

One could wish that the emphasis could be laid exclusively on the compelling God-given impulse to share a precious possession or discovery with those who appear to be less well off than we because they have it not. The argument for foreign missions, implicit in such a faithful portrayal of the life of large parts of China's population as *The Good Earth* gives, is undoubtedly stronger with many an awakened Christian than the challenge to win the world for Christ.

W. C. F.

* * *

Dr. Inazo Nitobe is in America as this is written. We question if Japan could have a more acceptable spokesman right now than this former member of the Secretariat of the League of Nations, though as a Quaker he doubtless cannot be fully representative of the powers that control Japan at present writing.

Before you meet him you might read his latest book, *Japan* (Scribner's Sons, New York, $5.00). This was published in 1931 before the militarists of Japan got in their work, but it is an interpretative book of present-day Japan nevertheless. Its English is exceptional, and as Dr. Nitobe, through life in America and Europe, knows the West thoroughly he gives us what we wish to know in understandable terms. As an interpreter he approaches more nearly Lafcadio Hearn than anyone we know.

Of course Nitobe refers to Bushido, the unwritten code of honor of Japan's best, but probably you will linger longest on his discussion of the Christian movement in Japan. To him "nothing is further from the truth than to call Christianity an alien faith, excepting as it means a new importation. . . . It is nearer to Japanese thought now than it was to the Occidental when first introduced into Europe." Moreover, "Christianity will contribute to Japanese culture new vistas of thought and new energy for action," and Nitobe bases this prophecy not only upon his own experience but upon the fact that the followers of Christ in Japan have won their way through "the life they have led, the character they have built, as well as the tangible results they have shown in their activity for the social and moral betterment of humanity."

* * *

Then from contemplating Japan why not move to Manchuria? We recommend Owen Lattimore's new book on *Manchuria: Cradle of Conflict* (Macmillan, $3.00). Out of his close study, first hand for many years, of the land and peoples of that part of Eastern Asia, the author provides a rare background for our understanding of the Chinese, Russian, and Japanese purposes and practices. To him the "fate of Manchuria turns not only on the population movements of our own generation but on the policies that are now to be formulated by China, Russia, and Japan. . . . The future of Manchuria is not by any means only a question of the prevalence of a Chinese population over Russian, or Japanese and Korean efforts to plant colonies of settlers. There is decisive action as well in the rivalry between the Chinese way of life, the Russian way of life, and

the Japanese way of life. . . . The underlying struggle in Manchuria is, and will be throughout our century, caused by conflicting immigration of cultures and people, and the effort of cultures to assert themselves over peoples. In such a struggle, generals and statesmen are the accidents of history."

* * *

Moving south of the Great Wall in our thought, we take up Henry Hodgkin's *Living Issues in China* (Friendship Press, 150 Fifth Avenue, New York. Cloth, $1.00; paper, $.60). We referred to Dr. Hodgkin in our June Book Chat as the author of a significant book on Russia. His knowledge of China is as intimate as missionary service there for many years could make it, and as an Englishman by birth and training his judicial powers and facile pen give assurance of a most readable book.

There are only eight chapters, but quite enough for a good study course. A helpful reading list is offered on various subjects that we find in the agenda of conferences on the great land and people under review. There's a workable index and a unique and valuable map.

On the whole the book, because of its author, its choice of themes, and its sound Christian character and spirit should prove to be popular reading this year in mission study circles.

* * *

Books on rural work at home and abroad are continually coming to our notice. Perhaps this is because rural work is the topic of the day in missions. Dr. Kagawa's Friends of Jesus have brought out a story of rural reconstruction which is of interest to those who know Kagawa's aims and methods. The book is entitled *Salting the Earth* and describes a Japanese pioneer rural evangelist and organizer, Masuzaki by name. It can be secured from Henry Topping, 2606 Dwight Way, Berkeley, California, six copies for $1.00, 100 for $15.00, postpaid.

In the Country is a book that many of us wish we had when we were living there ourselves. It is published by the Friendship Press, New York, cloth $1.00, paper $.75. It is a course for leaders of junior boys and girls who live in the country. It deals with farm animals, rural health, rural schools, opportunities of country life, the working of nature, interdependence of farmers, possibilities of coöperation, and country Christian fellowship. While written especially for America, its principles cover all countries.

We wish we had space to treat in article form this month two reports by Dr. Kenyon L. Butterfield, Counsellor on Rural Work of the International Missionary Council. Perhaps we can do this in an early issue of the HERALD. The reports are entitled *The Christian Mission in Rural India* and *The Rural Mission of the Church in Eastern Asia.* These can be secured at the office of the International Missionary Council, 419 Fourth Avenue, New York. Sixty-five cents is the price of the former and $1.00 of the latter.

* * *

Now and then a scholar is found who wants to try his hand at a history of missions. Two volumes have come to our desk during the month on this subject. One, entitled *The Progress of World-Wide Missions* (Richard R. Smith, Inc., New York, $2.50) is written by Robert Hall Glover, M.D., F. R. G. S., a former missionary of the China Inland Mission and now Home Director for North America of that Board.

This volume has been the outgrowth of outline studies prepared by Dr. Glover for his classes in missions, is primarily a text book, but makes a good book for the reference shelves. It does not attempt to furnish a complete account of Christian missions; merely sketches in simple outline the development and extension of the enterprise from apostolic times to the present day, with emphasis upon some of the events and characters of outstanding importance and inspiration. It has a good Bibliography and a useful Index.

The other book of reference is *The Course of Christian Missions* (Revell, $3.00) by William Owen Carver, Professor of Comparative Religions and Missions in the Southern Baptist Theological Seminary, Louisville, Kentucky.

Like Dr. Glover, Professor Carver does not attempt to give more than an outline of the main course of the history of missions. The book is full of facts of missionary progress in their relation to history. Main emphasis is frankly placed upon the activities of evangelical churches, but some account is given of the work of Catholic missions, especially that of the modern period. We confess that we have not yet read the book from cover to cover, but it looks so useful that we have decided to keep it close at hand.

Dr. Arthur Judson Brown brings out the thirteenth edition of his widely read and much quoted book, *The Foreign Missionary* (Fleming H. Revell Company, $2.00). He brings the discussion abreast of the present-day knowledge of missionary work and problems, while at the same time "emphasizing the fundamental

principles that are unchanged and unchangeable." It would be difficult at any time to find one better fitted for a subject of this sort than Dr. Brown, who for nearly forty years has been a dominant factor in the missionary work of the American and Canadian Boards.

* * *

Some books for the young have been received. One of them, a home missionary book, sounds exciting. It is *Three Arrows: The Young Buffalo Hunter*, by E. Ryerson Young (Friendship Press, New York, $1.75). Then there is *Ling-Yang* by Ethel T. Thompson, the story of a boy and girl of New China, published by the Central Committee on the United Study of Foreign Missions, Cambridge, Mass. Last but by no means least of these books for the young is *The Young Revolutionist* by the prize writer of the year, Pearl S. Buck, author of *The Good Earth.* This is a cleverly written, thrilling story of a modern Chinese youth "torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals only half understood, groping hungrily for a religious faith and eagerly helping to build a new China."

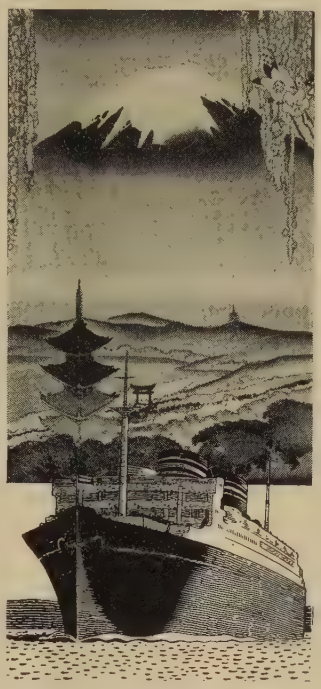
Cynthia Pearl Maus, author of *Youth and the Church*, etc., has just written *Youth and Creative Living* (Richard R. Smith, Inc., N.Y., $1.25), a practical guide book for youth and leaders of youth in the field of character growth. We are told that the author has been quite successful in capturing and holding the affection and loyalty of young people. Her book, *Teaching the Youth of the Church*, by the way, is in its eighth edition.

* * *

The only new devotional book that we have looked over this month is Dr. George W. Truett's *Follow Thou Me* (Ray Long and Richard R. Smith, Inc., N.Y., $2.00). This is a collection of sermons of an evangelistic nature; used first in revival services in the Immanuel Baptist Church, Nashville, Tennessee.

Though we have forgotten most of our Greek, we somehow sense that *Word Pictures in the New Testament* ought to fill a long felt want for both ministers and laymen, liberals and conservatives, and classes and creeds and colors of all kinds. The author is Archibald Thomas Robertson, D.D., LL.D., Litt.D., Professor of New Testament Greek in the Southern Baptist Theological Seminary, Louisville, Kentucky. *The Union Seminary Review* calls this "a most excellent work," while *The Record of Christian Work* says, "It is all pure gold." The publishers are Ray Long and Richard R. Smith, Inc., N.Y., $3.50.

ORIENT FIELDS



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This, That and the Other

Third Broadcast of the Board

The final experimental world broadcast of the American Board took place on May 18 between the hours 11:45 p.m. and 12:15 on the morning of the 19th. It was under the leadership of Secretary Fairfield. A striking feature of the "hour" was a message to the national churches given in English, Japanese, Mandarin and Foochow dialects, Armenian, and Umbundu (West Africa). Dr. Fairfield gave the message in Mandarin, Mr. Belcher that in the Foochow dialect, Secretary Riggs spoke in Armenian, Mrs. Merlin Ennis gave the message in Umbundu, and Dr. George M. Rowland, who has served for forty-three years in Japan, gave the message in Japanese.

Franklin G. Field, bass soloist of Newtonville, sang two selections.

The countries to which these messages were directed, along with personal messages from friends in the homeland, included Africa, India, China, Japan, Ceylon, Mexico, Bulgaria, Turkey, Greece, Syria, Micronesian Islands and the Philippine Islands.

We cannot report that these three broadcasts have been heard by a great majority of the missionaries and nationals in the various fields abroad. They have been heard in this country probably better than in the other countries. Nevertheless, there has been just enough in the way of returns to have made us appreciate to the full the courtesy of Stations WBZ and W1XAZ which made the broadcasts possible.

Miss Ilse Pohl of Talas, Turkey, reports hearing the birthday greetings broadcast by Miss Ruhama Yeranian of the American Board office, who, with her sisters, had been a pupil of Miss Pohl's in Smyrna. Rev. Robert McClure of Foochow, China, got the station but not the message.

Petition for Return of Bob Fairbank

To the Honorable Secretary of the Board of the American Marathi Mission

The Reverend Alden H. Clark:

Many salaams from those whose signatures are here given.

We give you our special greetings. The signers of this letter from the Vadala District send you their humble and most urgent petition that our loved and efficient missionaries, Rev. Robert W. Fairbank and Mrs. Fairbank, who are at present in America on furlough, these you should quickly send back to Vadala because we have great need of them here. You have seen the Vadala District and know it; therefore, you will understand that this District has very very great need both of the senior sahib and of the younger sahib. For this reason, showing grace toward us that you may quickly send back our honored younger sahib and madam sahib, this is our most urgent request of you and of the Board.

Agreeing with us in our request, work hard to send our missionaries back to Vadala.

Signed:

Signatures or thumb impressions of 1345 men and women of many villages appear on the sheets attached to this.

Exactly what was the occasion for the effort which led to the sending of this interesting document we do not know. Probably some rumor of our present financial situation and the necessity that the Board would be under to keep some missionaries at home had trickled through to these villages.

The Vadala District is the one in which Christian work has gone forward more rapidly than in any other in Western India. This is in part due to the fact that it has had the continuous service of three generations of Fairbanks, from the opening of the work in the district about three-quarters of a century ago until today. The Fairbank name is known throughout this area, a rural area of a thousand square miles, and its people of every caste and class turn to their missionaries for every sort of help.

Women's Colleges Incorporate

On the twenty-eighth of May in New York City the American Section of the Governing Board of the Missionary Medical College for Women, Vellore, the American Section of the Governing Board of the Women's Christian College, Madras, and the American Section of the Governing Board of St. Christopher's Training College, Madras, all of India, organized as three corporations under the Membership Corporation law of the state of New York.

This organization as legal corporations in no wise changes the original plan and purpose of the original Associations, supported and controlled by six missionary societies in the United States and Canada, but it does give them a legal status with power to receive legacies and to transact any and all business necessary in the interest and on behalf of these colleges for women which since their beginning some fifteen years ago have acquired plants valued at nearly one million dollars and endowments of more than a quarter million. Each one of these colleges has a legal standing in India fully recognized by the Indian Government which coöperates in local support.

There is also a Governing Board in Great Britain for each one of these three women's colleges, organized and supported by six missionary societies there. The two Governing Boards coöperate in the support and general control of the three institutions. We know of no other international and interdenominational enterprise in which so many denominations join in support

and control, which has moved successfully and happily forward over a period of fifteen years and which at no period has more commanded the confidence and been more loyally supported than at the present time. These three colleges are outstanding missionary schools of high order and are controlled in India by the coöperating missions of the British and American sustaining societies.

Back from Micronesia

The latest word received from **Rev. and Mrs. George Lockwood** of Jaluit, Marshall Islands, Micronesia, was that they expected to arrive in San Francisco on June 23.

A great deal has been accomplished and a great deal endured in this their first term of service. Illness the past year has prevented the touring of the islands Mr. Lockwood wished to do, but this has turned out to the advantage of the Boys' School, for with a foreign teacher in charge, pupils have made much more rapid progress and have reached much higher standards than ever before. The school was also given decent equipment. Wide verandas placed around the mission residence provided a place to study, and strong electric lights were furnished. But a school in a missionary's home is not perfect for either school or home. There were no funds for building, but money was got together from various gifts, the islands gave fine breadfruit timber for the framework, the churches assigned volunteer workers, and with one hired carpenter, these helpers, and the use of students and teachers, a building was erected and was dedicated last November. An enclosed veranda, the length (sixty feet) of the building, is the dormitory, a small section being reserved for a hospital room. A large auditorium is shared by three or four classes with movable screens, and there is a room for library, printing press, and special classes.

During the past winter an epidemic of influenza made great havoc in the islands; very many died. Mr. Heine was ill, was brought to the Lockwood's home to be cared for. The Lockwoods themselves had the disease, and their children. Schoolboys and others on their compound were seriously ill; the new schoolhouse was turned into a hospital; Mrs. Lockwood sent soup and other warm drinks to many who were ill and had no one to nurse them.

Rose Kaumai

Back to Micronesia

"Rose Kaumai, a Gilbert Island girl, has been with us several days this week," wrote **Miss Frances Clapp** of Kyoto early in April. "She was taken from the Gilbert Islands when a tiny child by Miss Hoppin, and put for several years in the Misses Baldwin's school in the Caroline Islands. Later she went to the Marshalls, and when she was eleven was brought to Japan, and taken by Mr. and Mrs. Beam to America. She has been in school in California for ten years, and is now on her way to take the Girls' School in the Marshalls where Miss Hoppin has been so long. The Board is sending her back with great hopes for the school. The native Church plans to take over her support after the first year. As she has not seen an Islander or heard a word of her own language since she left, she has forgotten it all but hopes it will soon come back. We are glad that the fine young Japanese couple, Rev. and Mrs. Hirata, who are working with the Lockwoods, and are supported by the Congregational Churches of Japan, will be there to help her."

Loyalty Gifts in Africa

Arthur J. Orner of Mt. Silinda felt that some would be glad of the opportunity of showing their gratitude for what the American Board had done for them, so he explained the financial situation on the field and in America at a Sunday morning service and suggested that if any wished to give something, not for the work in that mission, but to help the general work of the Board, they might bring their gifts to his office.

"The next day gifts began to come and up to the present time (March 22) we have received a total of £8-11-1 from Natives alone. This is the *first time* in the history of the Mission that such an appeal has been made, and it is the first time that the people have really shown enthusiasm in giving for anyone but themselves. Perhaps the actual amount of money may not appear large—though it represents a year's wages for an unskilled laborer here—but I am sure that the growth in interest and loyalty on the part of the donors will be of great and lasting value. Several came with their gifts and an apology that they were not larger because of lack of work. Some brought their gifts, 'for the people of America,' as they put it! If a letter could be written from Boston to the Christian community at Mt. Silinda, or to those who gave to this fund, it would encourage them and tend to hold their interest."

Dr. John J. Banninga Writes

that they expect to open the new Union Seminary in Pasumalai in June, 1934. The present seminary has been called a union institution and has deserved the name to a certain extent, but 8 mission and church organizations are expected to coöperate in the new enterprise. Their representatives met February 25 of this year and voted that such an institution should be established, and that it should be built on the foundations already laid in Pasumalai. It will train the ministry of almost all the churches at work in the Tamil country.

A Pasumalai Gospel Band has been formed, and it is evident that it will do for the district what the Burma Gospel Team did on its visit of a week last December. It inspired all with new joy and new hope and new faith. The Negro spirituals they sang became most popular, and now scarcely a meeting is held without one or more of these being sung.

The Burma Gospel Team

of the American Baptist Mission, Burma, did effective work among the students in Madura and Pasumalai last December. There were twelve of them, students and teachers of schools and colleges in Burma. **Rev. G. P. James,** headmaster of the High School, Pasumalai, writes of them in the *South India United Church Herald:*

"When we saw them at first, they appeared to be a jolly set of people, full of fun and frolic. When we began to know more of them we saw in them not only jollity but also deep consecration. Their Christian joy and the spirit of service had a tremendous effect on us all. When the team left Madura, two Burmese friends were left behind to do village work in company with a dozen students and teachers from the American College and the institutions at Pasumalai. The unqualified success and unexpected welcome and response from the villagers are attributed to the atmosphere of prayer and fellowship that was enjoyed from start to finish. Our hearts were filled with a desire to help the villagers to our utmost, and we spent our time in personal heart to heart talks, giving testimony, singing to them, or praying for them in small groups. Thus we were able to bring hope, light and sunshine to many a heart."

Anent the Laymen's Inquiry

Cheeloo University at Tsinanfu, Shantung, reports that it has had the privilege of meeting the following members of the Laymen's Foreign Missions Inquiry. We give our readers these names in anticipation of some day presenting the Findings of the Inquiry:

Dr. William Ernest Hocking, Chairman, Alford Professor Philosophy at Harvard University. Dr. Hocking is a writer on religious and philosophical subjects, and is admired by scholars and missionary leaders the world over. He attended the Jerusalem Meeting of the International Missionary Council in 1928.

Mrs. Hocking, a woman of high intellectual attainments, has long been interested in elementary school education. After visiting Cheeloo Mrs. Hocking went to Chowping, Chowtsun and Tsingchowfu.

Charles Phillips Emerson, M.D., Professor of Medicine and Dean of the Medical School of the University of Indiana. Dr. Emerson is well known as an author on medical subjects; and was formerly a member of the staff at Johns Hopkins Medical School. His inquiry was concerned with clinical medicine and medical education.

Henry S. Houghton, M.D., Dean of the Medical College of the University of Iowa. Dr. Houghton has served twenty years in China, the last place being the Peking Union Medical College. He came in the interests of the whole University as well as of the School of Medicine and Hospital administration.

Harper Sibley of Rochester, New York. Mr. Sibley is a lawyer and business man with varied interests in farming, mining, lumbering and banking. He attended the Jerusalem meeting in 1928. While here he held a conference on Rural Work and interviewed members of the staff on the rural program for the University.

Dr. Henry C. Taylor of Burlington, Vermont. Dr. Taylor has recently completed a three years' study of rural Vermont. He is well known as a writer and as an authority on farm economics. He took part in the rural conference.

Albert L. Scott of New York City, President of Lockwood Greene Engineers, Inc. Mr. Scott has been serving as chairman of the Laymen's Committee. As he is especially interested in the industries of China he made a trip to Poshan to see the factories there.

Value of Girls' School, Saloniki, Greece

"So far as I can see," writes **Principal Bertha Morley,** "we are doing a work that would not be done were we to drop out. Character is the thing we are after, first and foremost. One girl in our Beginning Class said one day: 'I don't know myself here in this school. Always in other schools I have been so naughty; but here I don't seem to want to be; I don't know myself.' When I talk with our matron she tells me of girl after girl who is changing for the better. One girl who is in our graduating class was so undesirable my first year here that I wrote to her father at the end of the year, saying we did not wish her to return. He pled and pled for her and finally we found a way to let her come. This year she is one of our trusted girls, one of the strong members of her class. We get an unusually fine class of girls, alert and keen of mind, ready to take the best training we can give, and who will go out to be leaders."

The National Christian Council of Japan

reported to the Japan Mission the adoption by the Executive Committee of the following statements:

"To Christian Organizations in All Lands:

"The peace of the world is the will of the Father of all men. As His followers we have longed that it may be set up and have prayed unceasingly on its behalf.

"But now we find ourselves confronted with the events that have happened in Manchuria and at Shanghai—events which we as Christians as may be expected, but also the nation as a whole deplore as a real misfortune.

"We express our sincere appreciation of the spirit of love shown by the prayer and sympathy of the Christian bodies of all nations who have shared in our distress.

"As we ponder over the causes which have given birth to such a state of affairs, we cannot but feel that these things have happened because in the long run our prayers and our efforts have been insufficient, and for that reason we must bear our share of responsibility with humbleness of mind before God our Father and our friends in other lands.

"On the present occasion we, the members of the Executive Committee of the National Christian Council, have presented the accompanying Memorandum to the Authorities in our land. In doing so we long that our country may to an ever increasing degree respect the spirit of the League of Nations, the Nine-Power Treaty, and the Kellogg Pact, and we pledge ourselves to renewed efforts to this end.

"As we look at the confused state of international relations, we would emphasize the need of promoting a calm and right understanding of the situation as a whole, and at the same time we would ask for the prayers and coöperation of our friends in Christ in all nations, in order to avoid anything which may serve to hinder the religious and peace movements in this land."

New Name and Status of Matsuyama Girls' School

On February 10 this school received word from Government headquarters that it had become a Koto Jo Gakko. "Koto" means "High" but that title does not mean what it does in America. The institution is lifted above middle school standing and now has a standing corresponding to that of our junior colleges.

The name of the school has been changed in Japanese to "Matsuyama Shinonome" (shee-no-no-may). Shinonome means literally "Clouds in the Eastern Sky." It means all that words can express of the beauty of the sky at dawn and sunrise. The name was given to the shrine which stands near the school on Castle Hill in the city of Matsuyama. The section of the city where the shrine is located has taken its name from the shrine, and this name is therefore an appropriate name for the school. As **Miss Olive Hoyt** says, "We hope that the school will more and more show the sunlight of God's presence in the hearts and lives of the girls who go forth from it."

Bridgman Memorial Hospital

has completed a good year as reported by **Mrs. Clara D. Bridgman.** "Despite financial depression our local annual subscriptions have not fallen off. Our good friends in America continue their payments on endowed beds with only one exception this year. The fees from patients are surprising, $7,000 this year, the out-patient department being largely responsible for the increase; it has grown by 61 per cent; 4,343 out-patients, 108 operations, and 1,101 in-patients give some idea of the scope of the work." Although just received, the letter quoted was written before Mrs. Bridgman left for America in March.

American Junior College

for Girls has moved from Old Phaleron, Greece, to its new home at Ellenico, on the sea, and the work of the second semester was begun there on February 15. A reception was held on the first Wednesday in March when the friends of the college had an opportunity to call on the teachers and inspect the new building. Much credit is due to the architect and builder, Mr. Stuart Thompson of New York, for pushing the building program so that the first two units were ready for occupancy about a month before the contract time. As the finishing and furnishing, and even the laying out of the grounds were in the contract, there were little English daisies nodding and pansies smiling to welcome the school. Thus, **Rev. Charles T. Riggs** of Istanbul.

To Introduce New Japanese Hymnal

a program was given by fifteen choirs of the city of Kyoto. Several were distinctively Doshisha choirs, writes **Miss Frances Clapp;** a number had Doshisha student directors, and almost all had several Doshisha members.

Cheeloo Is Registered

and this means a great deal to its graduates, for the hundreds of medical graduates will now not need to fear that they may suddenly find themselves refused a license to practice medicine; and teachers and principals of middle schools who had been asked to resign because their graduation from a non-registered university stood in the way of the registration of the schools in which they were working will now be able to retain their posts, and many middle schools will now be able to secure registration. An immense amount of labor by President Chu and his associates was required to bring about this result: the securing of the full coöperation of the missions interested; the reorganization within the university needed to

make it eligible; the assembling and preparing the mass of information required by the application papers and by those entrusted with the extended negotiations involved.

Normal Graduates, West Africa

From the various stations of the West Africa Mission of the Board and the Canadian Board, forty-one boys have been attending the two-year Normal Course at the government post a mile from Bailundo; twenty-three of them were seniors. The Mission hoped to keep half of the graduates for its own schools; it did not know how many the government would claim to send to distant places as teachers in their own rural schools. They would be sent to various parts of the Colony where there are not Ovimbundu, but other tribes, and the medium of speech with the natives would be Portuguese. "This will hinder them in the preaching of the Gospel which they will be free to do after school hours and outside government buildings," writes **Miss Una Minto**, "but the initiative to spread the Word must be within their own hearts, as they will not have helpful environment, in all probability.

"The special temptations which we feel will hinder them will be the gross ones of immorality and drunkenness, or a substitution of morality for real spiritual growth. The influence of the best people they are likely to meet in such surroundings would be to encourage moderation in drinking rather than abstaining entirely as our native church requires. Here, even more than in the homeland, moderation is a snare and a delusion.

"So we are sending these 'children' of ours to meet the battle of life, to grow strong, we hope, and be a source of help and strength to many. It marks a new step into the new day which is dawning here for the Ovimbundu. As the native church is shouldering its own responsibilities and directing its own advance, may these their sons be able to meet worthily the difficulties of their way of progress. Do not forget them, for they are going out into posts of leadership."

The Women's Industry, Tientsin

"It was an interesting commentary on the regard in which this is held that when the situation was most tense in the city the Industry was permitted to operate and the women to go to and from it on the street, when no men in that part of town and no other women were allowed outside the walls of their own yards. The force was to have been reduced from 160 women to less than 100. But with such dire need everywhere, and with the knowledge that probably at least a thousand people were absolutely dependent on what those women were earning, the full force was carried through a period of nearly seven weeks at full pay. This piled up a lot of stock and entirely exhausted a bank surplus that was intended for a new building. But the Industry began as a famine measure, and during those weeks it certainly functioned as one." Thus writes **Rev. Earle H. Ballou.**

Bowker Hall

the Christian Social Center for women in Bombay, India, wound up a year's work in February with a week of functions, as its director, **Mrs. Katherine V. Gates**, writes. One of these was the inspection by Her Excellency, Lady Sykes, who was much interested in the varied activities, stayed over an hour, and later wrote a note of congratulation and sent 200 rupees. Next came the annual *purdah* party at which 500 women were present.

There have been 272 enrolled in the adult classes and 110 in the nursery school. Daily about 90 babies came for milk and 120 for medicine, well over 37,000 visits being made to homes in the interests of infant welfare; treatments in dispensary 14,589; nearly 3,00 expectant mothers attended the clin ics. Over 5,600 children and youn people attended the playground, 3 women enrolled at the workroom the same number were accommo dated in the Young Women' Hostel for a month or more beside 47 transients.

The Women's Evangelistic School, Kobe

is holding its classes in the back o the Kobe Church, the girls ar housed in a large Japanese hous not far from the Tor Hotel, and **Miss Eleanor Wilson**, the prin cipal, has moved into the mission house on Tor Road where she is an eight-minute walk from the dormitory, in which she carries on the duties of matron, and a twelve-minute walk to the church where she has a daily eight o'clock class.

Miss Jeannie Jillson Writes

that there was a graduating class of twenty girls from the American Armenian School for Girls in Beirut, Syria. Nine want to be teachers, six, nurses, and five, stenographers. Those who planned to be teachers have been going daily for an hour's lesson in Methods to the British Syrian Training College in Beirut, and one day a week for two hours' practice work. The school has had a very good year with 81 fine, earnest girls in the upper classes.

Day of Prayer in Chilesso

"There were 261 women present from eleven villages," wrote **Mrs. Duane Waln.** "During the three services seventy-four prayers were offered. During the first service the women were rather hesitant about praying, but in the other two they did not wait at all. Sometimes a mother would be praying with her baby crying on her back. The baby problem is a big one for us when we plan such a service; another year we will make some definite plans for the care of the children, for you know that almost every woman has a baby on her back."

Personalia

Miss Isabelle MacCausland of Kobe College was recently appointed by the Mayor of Kobe to serve on a Civic Committee to consider the needs of indigent children.

Upon Sidney Gulick and Frank Lombard, both formerly missionaries of the Board, together with Messrs. Ashita, Ebina, Kozaki, Shimomura, and Ukita, considered to have rendered distinguished service to the Doshisha and to the cause of education in general, were conferred Honorary Professorships at the Doshisha Trustees' Meeting on March 27.

Professor and Mrs. Samuel Lee Caldwell, of International College, Izmir, retired June 30 after thirty-four years of devoted service in the College. Professor Caldwell was a short-term teacher sent by the Board 1898–1903, and received full appointment as a missionary in the latter year, although for the last few years he, like the rest of the staff of the College, has had no financial connection with the Board. Professor Walter F. Myers, Jr., a graduate of Lehigh University and of the Graduate School of Education at Yale, and a former instructor at Robert College, Istanbul, will succeed Professor Caldwell in September.

Gertrude Taber Louis is in charge of the Women's Hospital at Taiku, while Miss Helen Dizney is on furlough. In the Men's Hospital at Taiku Dr. Hemingway does general supervising and special eye work, while Dr. Wagner does many special operations. For over a month in the winter Dr. Hemingway helped Fenchow Hospital while Dr. Percy Watson headed up a campaign to stop an epidemic of bubonic and pneumonic plague. In spite of depreciated paper money, bandit soldiers, and rumors of war, Taiku Hospital had a good year in 1931.

Miss Jennie Jacobs, R.N., of the Foochow Christian Union Hospital, is also connected with the Florence Nightingale School of Nursing, the first registered school under the China Nurses' Association. Her time is taken up with problems of supervision, discipline, and teaching, the latter, she says, most difficult, since it must be done in Chinese. She will gradually work into the field of her specialty, public health, using the hospital as a base.

Rev. Harry P. Leach of the Union Theological Seminary, Mexico City, has been studying various parts of the field in Mexico with a view to helping solve the greatest problem the faculty of the Seminary faces: that of working out a satisfactory course of studies that will meet the peculiar needs of a Mexican ministry which must be self-supporting in a rural Mexico notoriously poor.

Dr. A. J. Saunders, Professor of Economics of the American College, Madura, has published an ambitious book entitled *General Principles of Economics*—a textbook for Indian students. He is also bringing out another book entitled *Rural Economics*. We hear indirectly that the *World Unity* magazine is going to publish Dr. Saunders' manuscript on *Foreign Missions and International Coöperation*. This is likely to appear later in book form.

Theodore Hodwalker, Doane College '31, has been teaching in Jefferson Academy, Tunghsien, China, as Doane's representative, taking Edward Cassel's place. He has been very much impressed with the Chinese students and has found them most companionable.

Dr. Anna M. Otto of the American Hospital for Women and Children in Madura, India, has been granted a leave of absence by the Board to accept the position of physician in charge of the staff and pupils of High Clerc School for missionaries' children at Kodaikanal. She began her duties there on June 15 and will carry on till the close of school in October, then come to America for a brief vacation, returning to resume her work when the school opens again in January. She expects then to be in charge of the small hospital at Kodaikanal and to do private practice besides.

Rev. and Mrs. Leslie J. Adkins of Aleppo have moved to Antioch which is a two-hour automobile ride west of that city. They believe it will prove a fine center for their work. It used to be a station of the Board 1857–1872.

Miss Dorothy Barker and David J. Julius, both formerly term teachers under the Board in Aleppo, Syria, have announced their engagement. They are studying in Hartford.

The degree of Doctor of Divinity was conferred upon Rev. Clifford Manshardt, Ph.D., on June 7 by the Chicago Theological Seminary. It was bestowed upon this "American Board missionary, Head Resident of Nagpada Neighborhood House, Bombay, and Alden-Tuthill Lecturer on Missions at the seminary for 1931-1932, in recognition of personal devotion to and fresh and courageous interpretation

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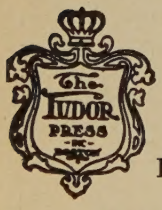

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of the world-wide task of the Christian Church."

Middlebury College has honored herself and the cause of Christian missions in general through the bestowal of the degree LL.D. upon Rev. Charles C. Merrill, Secretary of the Commission on Missions and the Secretary of Promotion of the Home and Foreign Boards. The Herald extends its congratulations to Dr. Merrill for this well-deserved degree that was conferred *honoris causa* by the friends of education in the state where he once served so conspicuously and well.

President Bryan S. Stoffer of the American College, Madura, received his Ph.D. degree from the University of Chicago before returning to the field after his furlough.

The many friends of Albert E. LeRoy, former head of Amanzimtoti Institute, and now Superintendent of the Auburndale Missionary Home, will be pleased to learn that his alma mater, Wabash College, has bestowed upon him on the 35th anniversary of his graduation, the honorary degree of L.H.D. for 25 years of distinguished service as missionary educator among the Zulus of South Africa—in which, while "Principal of the leading Natal school of the American Board," he "joined to missionary zeal the wisdom of a student of human nature and great practical sagacity as an administrator."

The Chronicle

Appointments

May 10. Miss Edith W. Temple of Ahmednagar, for another two-year

In the just published Volume 12 of the *Cyclopedia of American Biography*, pages 408–412, is a biographical sketch of that noted missionary of the American Board, Rev. Robert Allen Hume.

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term in the Ahmednagar High School, Marathi Mission, India.

May 10. Miss Margaret Dow, secretary to the General Secretaries of the North China Council, as a regular missionary in the North China Mission.

COMMISSIONING

May 17. In Bethany Congregational Church, Quincy, Massachusetts, Miss Lavinia Scott, South Africa Mission. Pledge of Support: Rev. Ralph M. Timberlake, Dalton, Massachusetts; Welcome to the Field: Rev. John S. Marsh of Mt. Silinda, East Africa; Presentation of Commission: Dr. D. Brewer Eddy, Secretary of the American Board; Prayer of Consecration: Miss Mabel E. Emerson, Secretary of the American Board.

FURLOUGH AUTHORIZED

May 10. Mrs. Gertrude Taber Louis of the North China Mission, in the fall of 1932.

SAILINGS FOR THE FIELD

May 3. From New York, Miss Gertrude Harris, returning to the Marathi Mission.

May 21. From Vancouver, Rev. Bryan S. Stoffer and family, returning to the Madura Mission.

June 18. From Vancouver, Miss Emma B. Noreen, returning to the North China Mission.

ARRIVALS FROM THE FIELD

March 19. In Los Angeles, California, Miss Jessie R. Hoppin of the Micronesia Mission.

April 29. In New York, Mrs. Lillian C. Sewny of Saloniki, Greece, Near East Mission.

May 4. In New York, Dr. and Mrs. H. Veazie Markham, Mrs. Merlin W. Ennis, Miss Mary Thomas, Miss E. Marie Crosby, of West Central Africa.

May 10. In New York, Rev. and Mr. Winfield Q. Swart, Miss Jean Gordon, of the Marathi Mission; Rev. and Mrs. Emmons E. White, Miss Mary Root, of the Madura Mission.

May 17. In Seattle, Miss Florence L. Fox of Cagayan, Philippines.

May 23. In New York, Rev. and Mrs. Joseph L. Moulton of Rahuri, India.

ARRIVALS ON THE FIELD

May 12. At Lobito, Angola, West Africa, Miss Lauretta A. Dibble, returning to the Mission; Miss Lida M. Russell, joining the Mission.

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BIRTH

April 20. At Madura, South India, a son, Donald Richard, to Dr. and Mrs. Edward W. Wilder of the Madura Mission.

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